

superiority of the goddess to the god,
and especially of
the revered ancestress to the revered
ancestor, is based
directly on the social system which
traces descent and
transmits property through women only.
It is not tin-
reasonable therefore to suppose that in
Western Asia the
superiority of the Mother Goddess to
the Father God
originated in the same archaic system of
mother-kin.
Again, the Another instance of the
same cause producing the
Zanders same effect may be drawn
from the institutions of the
have Pelew Islanders, which have been
described by an accurate
klnth and observer long resident in the Islands.
These people, who
the deities form a branch of the Micronesian
stock, are divided into
a series of exoamous families or clans with
descent in
goddesses, the female line,¹ so that, as usually
happens under such a
system, a man's heirs are not his own
children but the
children of his sister or of his maternal
aunt.² Every family
or clan traces its descent from a woman,
the common mother
of the whole kin,³ and accordingly the
members of the clan
worship a goddess, not a god.⁴ These
families or clans, with
female descent and a worship of
goddesses rather than of
gods, are grouped together in villages,
each village comprising

Major Gurdon's book. As to the Khasi deesses, and he
adds that "this is explained by the
priestesses, see above, vol. i. p. 46. importance of the
woman for the clan.
¹ J. Kubary, *Die sociakn Einrich-*
The deity of the
tungen der Pdauer (Berlin, 1885), pp. mother is inherited,
that of the father
35 sq. The writer calls one of these is not" (*op-dL* p. 22).
As he says
kins indifferently a *Familie* or a nothing to indicate
that the ^ family
Stamm. deities of this particular
district are
f>_ o f i ifTV nn ji. i j. exceptional, we may
infer, as I have

- J. S. Kubary, "Die Tottenbestat-
 tungen auf den Relau-Inseln, Original-
 T/V, /
 \et a lew
 iMittliezhtn^ n aus acr ethnolo&ischen
 »
 Abthdl'n,,? der koni&chen **Aljxe***«, PfS^{es} P«™»sly (PP-¹⁶
 ^).he tells us
Berlin, i/JBerlin, 1885) p. 7. families will have at least forty deities,
 J. Ivubary, *Die sodalen Einrich-* if not morej « for some
 houses may
tungen der Pdauer, p. 40. have two kaUds [deities], and
 every
⁴ J. Kubary, "Die Religion der house has also a
 goddess." This seems
 Pelauer," in A. Bastian's *Allerlei aus* to imply that the
 families or clans have
Volks- und Mtnschenkimde (Berlin, gods as well as
 goddesses. The seem -
 1888), i. 20-22. The writer says that ing discrepancy is
 perhaps to be ex-
 the family or clan gods of the Pelew plained by another
 statement of the
 Islanders are too many to be enumer- writer that " in
 the family only the
 ated, but he gives as a specimen a list *kalids* [deities] of the
 women count "
 of the family deities of one particular (*"sick geltend*
machen" J. Kubary,
 district (Ngarupesang). Having done *Die socialen*
Einrichtungcn dcrPelaur,
 so he observes that they are all god- p. 38).